THE BUDDHA'S PATH OF VIRTUE

F. L. WOODWARD

ADYAR

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A TRANSLATION OF THE DHAMMAPADA

BY

F. L. WOODWARD, M.A. (CANTAB.)

TRANSLATOR OF

YOGĀVACARA, SAMYUTTA NIKĀYA, III—V, ETC.

Formerly Principal of Mahinda College, Galle, Ceylon

WITH A FOREWORD BY

SIR PONNAMBALAM ARUNACHALAM, M.A. (CANTAB.)

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FOREWORD

THE *Dhammapada*, of which a metrical translation by Mr. Woodward is here presented, is a precious Buddhist Scripture which deserves to be widely known. The Theosophical Society is to be congratulated on securing so competent and sympathetic a translator and on publishing it in a popular form.

The *Dhammapada* is a part of the *Khuddaka Nikāya* of the Buddhistic Canon and consists of about 420 stanzas in the *sloka* metre. Every fully ordained *bhikkhu*[1] is expected to know

[1] Usually but erroneously translated "priest," ignoring a fundamental difference between Buddhism and other religions. Buddhism recognises no priesthood. By "priest" one understands a mediator between God and man, a vehicle of divine grace, a person with delegated authority from God to administer the sacraments of religion, to admit into the faith or eject from it, to absolve from sin, etc. Such an institution can have no place in Buddhism. *Bhikkhu* (literally, a "beggar" and etymologically the same word) is one of a brotherhood of men trying to live as Buddha lived, to purify and discipline themselves, earnest Pilgrims on the road reaching unto deliverance (*Nirvāna*). The layman demands

the book by heart, and its verses are often on the lips of pious laymen. The beginner of Buddhist studies can have no better introduction to Buddhism, and must go back to it again and again to enter into the spirit of Buddha and his apostles.

The Scriptures of the Buddhist Canon are known collectively as the *Ti-pitaka* (Skt. *Tri-pitaka*), "the Three Baskets or Treasuries". These divisions correspond to the two Testaments of the Christian Bible and contain (excluding repetitions) more than twice as much matter. They are known separately as the *Vinaya pitaka*, *Sutta pitaka*, and *Abhidhamma pitaka*, the Basket of Discipline, the Basket of Discourses and that of Special Dhamma. These Scriptures are regarded with the utmost veneration by Buddhists as containing the word of Buddha (*Buddha-vacanam*), and are reputed, to have been recited at the first Council held,

from the *bhikkhu* no assistance in heavenly, no interference in wordly, affairs, but only that he should live as becomes a follower of the great Teacher. The nearest English equivalent of *bhikkhu* is "mendicant friar".

according to tradition, at Rajagaha immediately after Buddha's death *circa* 540 B.C. (c. 480 according to Western scholars).

It seems more probable that they grew up gradually and did not receive their final shape till about three centuries later, at the Council held under the auspices of the Emperor Asoka at Pataliputra *circa* 247 B.C. The account given of the First Council in the closing chapter of the *Culla-vagga* seems to indicate that the third of these Baskets was then unknown or unrecognised, and that the Scriptures were then a *Dvi-pitaka* (Two Baskets) rather than a *Ti-pitaka* (Three Baskets).

If the *Culla-vagga* account is accepted, it would appear that at this Council, expressly held by the Emperor for the consecrative settlement of the holy texts, the five *Nikāyas* or divisions which constitute the second Basket formed the subject of discussion between the President Kassapa and the Buddha's favourite pupil Ananda. The *Dhammapada* is a book of the fifth Nikāya. The *Mahāvansa* (Ch. v, 68)

carries it back a few years earlier than the Council, to the time of the Emperor's conversion to the Buddhist faith, for on that occasion his teacher, Nigrodha, is said to have explained to him the *Appamāda-vagga*, which is the second chapter of the work. It was therefore known in the middle or early part of third century B.C.

It seems to be an Anthology, prepared for the use of the faithful, of verses believed to be the real words of Buddha, short improvisations in which he expressed striking thoughts and embellished his preaching. They were current among the early Buddhists, and have been culled from the other Scriptures as of high ethical and spiritual value. The importance of the *Dhammapada* for a critical study of Buddhism is thus considerable.

For a thorough understanding of the work and of the orthodox Buddhist view of it, it should be studied with the commentary ascribed to Buddhaghosa. Buddhism owes a profound debt to this great man, and has recognised it in the name by which he is known in

the Buddhist world. Says the *Mahāvansa* (Ch. xxxvii, 174): "Because he was profound in his eloquence (*ghosa*) as Buddha himself, they conferred on him the appellation of *Buddhaghosa* (the Voice of Buddha), and throughout the world he became as renowned as Buddha." He was an Indian Brahmana and a great Vedic scholar and apostle. On his conversion to Buddhism he became a not less ardent champion of the new faith. He came to Ceylon from the cradle of Buddhism, "the terrace of the great Bo-tree" in Buddha Gaya, in the beginning of the fifth century, *i.e.*, nearly a thousand years after Buddha's death. He came in search of the old commentaries on the *Tripitakas*. The commentaries had been brought to Ceylon by the Emperor Asoka's son, the apostle Mahinda, and by him translated into Sinhalese. They continued to be orally transmitted until reduced to writing, in the reign of the Ceylon King, Vattagāmini (88—76 B.C.) at a convocation of learned *Bhikkhus* at the cave-temple of Alu Vihāre in the Mātale district.

The original Pāli version having perished in India, Buddhaghosa, during his residence in the Mahāvihāra at Anurādhapura, re-translated it from Sinhalese to Pāli. His version supplanted the Sinhalese (since lost) and is now the only record remaining of the ancient tradition. He also wrote elaborate commentaries (*Atthakathā*)[1] on almost every part of the *Tripitaka* and composed the *Visuddhi Magga*, an extensive and systematic treatise on Buddhist doctrine, a veritable encyclopædia of Buddhist exegesis. His writings are regarded as absolute authorities in the interpretation of the Buddhist Scriptures, and he is regarded as the second founder of Buddhism is Ceylon. He is held in high reverence also in Burma as the founder of Buddhism in that country (450 of the Christian era), having taken the Buddhist Scriptures there from Ceylon.

Buddhaghosa's commentary on the *Dhammapada* mentions the occasions on which, and the audiences to whom, most of the verses were

[1] *Skt. Artha Kathā.*

addressed by Buddha when, as an itinerant preacher, he went with his followers through the land—mid-Ganges valley and sub-Himalayan tract in the modern provinces of Agra, Oude and Behar; his watchwords—not wealth, fame or dominion, but peace, happiness, deliverance from the burden of sorrow and death, and his message: "Open ye your ears, the deliverance from death is found."

When he first attained enlightenment under the Bodhi-tree (at Buddha Gaya), a descendant of which still flourishes in Anurādhapura, the oldest historical tree in the world, the Buddha is said to have broken out into a song of triumph which is included in the anthology of the *Dhammapada* (153—4) and has been spiritedly rendered by Mr. Woodward:[1]

> Through many a round of birth and death I ran,
> Nor found the builder that I sought. Life's stream

[1] *Mahā-vagga*, i, 6—10 *seq*. The message continues: "I teach you, I preach the Law. If ye walk according to my teaching, ye shall be partakers, in a short time, of that for which noble youths leave their homes and go into homelessness, the highest end of religious effort: Ye shall even in the present life apprehend the Truth itself and see it face to face."

Is birth and death and birth with sorrow filled.
Now house-builder, thou'rt seen! no more shalt
build!
Broken are all thy rafters, split thy beam!

The way that he claimed to have discovered is known as the Middle Way (*Majjhimā Paṭipadā*), equally removed from an ignoble life of pleasure and a gloomy life of mortification, and consists in a realisation of the Four Great Truths (*cattāri āriya saccāni*) of suffering, its origin, its end and the path thereto. All existence, he declares, is suffering, its origin is craving, its end is the extinction of craving, to be attained by the Eightfold Path (*aṭṭhangiko maggo*) of right belief, right resolve, right speech, right act, right occupation, right effort, right mindfulness, right concentration and tranquillity.[1] The exposition and illustration of the Truths and the Way fill numerous tomes of the Buddhist Scriptures.

[1] (1) Sammā diṭṭhi, (2) Sammā sankappo, (3) Sammā vācā, (4) Sammā kammanto, (5) Sammā ājivo, (6) Sammā vāyāmo, (7) Sammā sati, (8) Sammā Samādhi.

It is these ideals of self-control, self-culture and heroic endeavour, the graces of wisdom, purity and love, the eternal lay of *Karma*, or causality and moral retribution—under which every deed, good or bad, comes back most to the doer and yields fruit, helping or marring his progress—that are enshrined in the *Dhammapada* in luminous, pithy verse which lingers in the memory as a fountain of noble inspiration. They are almost too ethereal for human nature's daily food, and it is granted to few to realise in actual life these counsels of perfection unaided.

Buddha failed to make allowance for the weakness of humanity. His stoic agnosticism and self-reliant courage ignored a God, denied the "soul," repudiated worship and prayer and made man the master of his fate. This line of thought was not new to India, however stamped with his own personality. But human needs and aspirations have asserted themselves, and Buddhism has been compelled to absorb elements of doctrine and practice which he condemned. This has happened, especially,

in the countries where the doctrine of the *Mahāyāna* (the Great Vehicle) prevails.

In China, Amitabha (Boundless Light), of whom Gautama Buddha is held to be an incarnation, and Kwanyin the Goddess of mercy, have laid great hold on the affections of the Buddhist population. Kwanyin (Skt. *Kanya*, the Virgin) is the gracious *Sakti* (Cosmic power) of the Hindus,

> Mother of millions of world-clusters,
> Yet Virgin by the Vedas called.

In Japan, Amitabha is the Eternal one who is the Light, the Way and the Life, and took human form to open the door of salvation to all. Kwanyin shares with him the sovereignty of Heaven. In Tibet are worshipped these and other emanations of heavenly beings—Manju Sri, the personification of wisdom, Avalokitisvara, "the Lord who looketh down" on the world with mercy to help and protect, Vajrapani, and others, with a host of minor deities.

In Ceylon, which claims to belong to the purer faith, Buddhism is interwoven with the

worship of the popular gods of the Hindus and with animism and demonology. Under Mahayanist influence Buddha has become a God, greater than others, but worshipped less fervently, for (as Robert Knox[1] found during his twenty years' residence in the Island in the seventeenth century) the popular mind look to Buddha for the soul, to the gods for the things of this world. His own doctrine remains a dream of philosophers.

Fifty years ago Buddhism was at one of the lowest ebbs in its history in the Island. The arrival of Madame Blavatsky and Colonel Olcott, the Founders of the Theosophical Society, and their zealous propaganda materially helped the efforts of the saintly Sri Sumangala to stem the tide, and there arose a renaissance which has had far-reaching effects. Colonel Olcott by his speeches and writings did much to remove the prevailing ignorance and indifference, and

[1] Shipwrecked off Trincomalee in 1660, he remained an unwilling but favoured guest of King Raja Sinha II for twenty years. Escaping to Europe, he wrote his excellent *Historical Relation of the Island of Ceylon*, published in 1681.

recalled Buddhists to a sense of the value of their faith.[1] He laid the foundation of that educational activity which has filled many parts of the Island with Buddhist schools and colleges.

Mr. Woodward is one of the noble band of Theosophists who have carried on Colonel Olcott's mission in Ceylon, and is perhaps the greatest of them all. Not being a Theosophist or Buddhist, I can speak of him more freely. Self-sacrificing zeal and devotion are commonplace words to use of him. They are often said of men, good and zealous in their way, who have had the compensations of good incomes and creature comforts, congenial friends and efficient fellow-workers. Mr. Woodward (or, to call him by his Sanskrit name, *Vanapala*) was little favoured in these respects. His was a life of

[1] It was uphill work for Colonel Olcott, but his magnificent courage and enthusiasm prevailed over every obstacle. I was then a Magistrate in the Kalutara district of the Western Province, and remember that well-known Buddhists, appearing as witnesses, would not acknowledge their faith and swore on the Bible rather than affirm. The Portuguese and Dutch Governments had persecuted them, and the English Government, though it did not persecute, continued for years many disabilities.

ascetic simplicity and self-denial and strenuous well-doing. An English gentleman of the best type, he combined in a rare degree the culture of the West and East, combined also the active spirit of the West with the mysticism of the East. He belongs to the roll of the great apostles of Mahayanist Buddhism who carried its message and its culture over the mountains and deserts of Asia to the Pacific Ocean. The Mahinda College, Galle, of which he was the mainstay for twenty years, is a shining memorial of him. But who can estimate the gracious influence of his personality? The memory of it will be a cherished possession to his friends, young and old, and an inspiration to them all, and their gratitude and good wishes follow him unstintingly to his Tasmanian home.

Ponklar, Colombo P. ARUNACHALAM

October, 1921

TRANSLATOR'S PREFACE

I MADE this translation of the *Dhammapada*, intending it to be a simple memorial text-book for my pupils, at intervals some seven or eight years ago, when reading the Pāli as a lesson in religion with my senior class in Ceylon. Its publication has been held up for several years owing to various causes, and, having left Ceylon in 1919, I was unable owing to distance to correct the proofs. My thanks are due to Mr. Fritz Kunz, B.A., of Adyar, Madras, for seeing the book through the press. The rather long list of alterations is due to the fact that I saw no proofs till the whole was printed off, and had meanwhile desired to recast certain verses. The use of metre of course often prohibits the exact translation of certain philosophical and technical terms, but I have kept as close to the original as was possible. I have followed the Pāli text

of Fausboll (1900), and have been much helped by Dr. Dines Anderson's *Glossary of the Words of the Dhammapada.* The Pāli Text Society's edition of the text (by Suriyagoda Sumangala Thero) appeared just after I had finished, and I have made several alterations in accordance with the readings of that edition.

Chartley, West Tamar
Tasmania
1921

F. L. WOODWARD

PREFACE TO THE SECOND EDITION

I HAVE found my translation inaccurate in several places and have made alterations here and there, both in the text and the notes. Also there were many printer's errors in the first edition. In fact there is hardly a verse that I have not altered, as I hope, for the better. I have thought it best, in a small volume like this, not to cumber the text with many notes and references to the original sources of these verses.

Rowella, West Tamar
Tasmania
1929

F. L. WOODWARD

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Honour to that Exalted One, Arahant, the All-enlightened One

THE BUDDHA'S PATH OF VIRTUE

CHAPTER I

THE PAIRS

1. ALL states arising have mind for their causing,
   Mind for their master, of mind are the offspring.
   He who with foul mind speaks or does action,—
   Him pain pursues as the wheel dogs the ox-hoof.

2. All states arising have mind for their causing,
Mind for their master, of mind are the offspring.
He who with pure mind speaks or does action,—
Him bliss pursues, to him clings like his shadow.

3. "This man abused me: he beat me and conquered,
Conquered and plundered." Cherishing such thoughts,
Never appeased is the hatred of such men.

4. "This man abused me, he beat me and conquered,
Conquered and plundered." Giving up such thoughts,
Quickly appeased is the hatred of such men.

5. Never by hatred is hatred appeasèd,
Nay! but by kindness: that's the old-time Norm.[1]

[1] *Dhammo sanantano* (Skt. *sanātana dharma*), is *porānako dhammo*, the doctrine of the early tradition.

6. Others don't grasp this—"We men are
mortal".[1]
Men who can grasp this soon end their
quarrels.

7. Looking for fair sights, unchecked in his
senses,
In food uncontrolled, slack, inert, without
vigour,
Death overwhelms him, as winds uproot weak
trees.

8. He who lives sense-restrained, heedless of
fair sights,
Who in food keeps the mean, is trusty and
sturdy,
Death cannot shake him: winds cannot move
mountains.

9-10. Without doffing his faults who would don the
monk's yellow,[2]

[1] See *Psalms of the Brethren*, p. 177, trans. Mrs. C. A. Rhys Davids,

"People can really never understand
That we are here but for a little spell."

Others means all except the wise.

[2] A play on words, *anikkasāvo* (not free of the faults of lust, malice, delusion) and *kāsāvaṁ*, the yellow robe.

Void of truth and of training, deserves not
the monk's robe.
If he doff all his faults and be versed in the
virtues,
In the training and truth firm, he merits the
monk's robe.

11-12. In the false seeing truth, and in truth seeing
falsehood,
Men touch not the truth, but are fed on
illusion.
But in truth seeing truth and falsehood in
falsehood,
Men touch the truth ever, feeding on right
thoughts.

13-14. As the rain through the roof of a house that
is ill-thatched,
Lust leaks through the mind not composed
by the training:
As rain never leaks through the roof that is
well-thatched,
So through the mind well-trained, lust leaketh
never.

15. Here[1] he grieves and grieves hereafter: doubly grieves the evil-doer:
Grieves and suffers anguish when he sees the foulness of his deeds.

16. Happy here, he's happy after: doing good he's doubly glad:
Glad, exceeding happy, when he sees the pureness of his deeds.

17. Here he suffers, suffers after: doubly suffer evil-doers:
Thoughts of ill-deeds torture, much more torture when they enter hell.[2]

18. He rejoices here and after: doing good he's doubly glad:
Thoughts of good deeds comfort, much more comfort when they enter heaven.

19. Though reciting many verses,[3] if they do not what they preach,

[1] Here the metre of the Pāli changes.

[2] "The evil lot" would be more accurate.

[3] Texts of the sacred books, learned by heart by the Brāhmins.

[Like a herd that counts, but owns not, cattle of another man]
Foolish, idle fellows share not in the life of the recluse.

20. One who lives the Norm he preaches, though reciting verses few,
Quit of lust and malice, seeing clearly through bewilderment,—
He, with heart that's well released,
Unattached to this or that world, shares the life of the recluse.

CHAPTER II

HEEDFULNESS

21. HEEDFULNESS leads to the Deathless;[1] Heedlessness leads unto Death!
Heedful men live on for ever; they who heed not are as dead.

22. Knowing this full surely, wise men take delight in Heedfulness;
Heedfully they range with joy the pastures of the Worthy Ones.

23. Meditative, persevering, ever with strong might endowed,
Wise men reach the blissful haven, freedom from the yoke supreme.[2]

24. Heedful men's good name increaseth, if they strive with mind subdued,
Pure in deed, with thoughts well-guarded, self-controlled, of lawful lives.

[1] *Amata-padam*, "the immortal lot," *Nibbāna*.
[2] *Nibbāna*.

25. Let the wise man, striving, heedful, self-controlled and temperate,
Make himself an island which the flood shall never sweep away.

26. Heedlessness the foolish follow, men of small intelligence;
As the best of treasures wise men guard the prize of Heedfulness.

27. Cleave not thou to Heedlessness, cleave not thou to Passion's snares;
Strenuous and meditative, wisdom winneth widespread bliss.

28. Lo! the sage that drives away the cloud of sloth by Heedfulness,
Climbing up the heights of wisdom, sorrowless looks down upon
All the miserable beings, as a hillman on the plains.

29. Strenuous amid the heedless, 'mid the sleepers wide awake,
As a racer beats the weak jade, so the wise outstrips the fools.

30. Maghavā by Heedfulness attained the kingship of the gods;[1]
Heedfulness is praised for ever; Heedlessness is ever blamed.

31. Monks[2] whom Heedfulness delighteth, seeing fear in Heedlessness,
As the fire blazeth onwards, burn their fetters great and small.

32. Monks whom Heedfulness delighteth, seeing fear in Heedlessness,
Are incapable of failing; they are near Nibbāna's shore.

[1] *Maghavā*, a name of Indra, the "sky-god," Jupiter. Human beings by great *tapas*, will-power exercised, can attain this office.

[2] "Monks" does not quite convey the real meaning of *bhikkhu*, mendicant ascetic wearer of the yellow robe.

CHAPTER III

THE MIND

33\. The fugitive, flickering mind,
Hard to guard and hard to bind,
The wise men train as they choose,
As a fletcher fashions a shaft to his use.

34\. Like a fish flung out on the bank,
Drawn from its watery home in a tank,[1]
Flutters this fugitive mind
To leave the realm of Māra behind.[2]

35\. Impalpable, hard to seize,
Falling wherever its fancy may please,
Good is the taming of mind;
A mind well-tamed is a treasure to find.

[1] *The tank* is earthly existence. *The watery home* is the world of desires.

[2] *Māra*—death, the personification of evil, rules the six highest desire-heaven-worlds: other great gods are *Mahābrahmā* and *Sakka* (Indra). *Yama* also, death, is the lord of the under-world. We may compare the Greek gods, Zeus, Poseidon and Pluto, who divide the rule of our world-system.

36. Invisible, subtle indeed,
Falling wherever its fancy may lead,
Let the wise man guard this mind;
A guarded mind is a treasure to find.

37. Wandering, dwelling apart,
Bodiless, hiding there in the heart,[1]
They who subdue this mind
Leave all the fetters of Māra behind.

38. If he know not the Doctrine Pure,
If he waver in faith and be not sure,
If his mind be not strong-willed,
The cup of his wisdom is never fulfilled.

39. Well warded within and without,[2]
If his heart be unperplexed with doubt,
If evil and good he forsake,
There is no fear in the man that's awake.

40. "Body's a vessel of clay;
Mind must be made like a fort," if he say,
Let him give battle to Māra, arrayed

[1] Cf. v. 373, *suññāgāraṁ*.

[2] *Anavassuta*, "not leaky".

In the weapons of wisdom, unafraid
Let him conquer and guard him and passion-
less stay.

41. Soon, ah! soon on the earth
Will this body lie, a thing of no worth,
Neglected, void of the six
Workings of sense, a mere bundle of sticks.

42. Whatever the ill that a foe
Doth a foe, whatever the grudge he may owe,
Greater by far will he find
The ill that is done by an ill-aimed mind.

43. Nay, not a father or mother
Could do so much ; not a kinsman or other ;
Greater by far will he find
The good that is done by a well-aimed mind.

CHAPTER IV

FLOWERS

44. WHO shall master this earth
And the Realm of Death and the Deva-World?
Who shall choose out the Way
Of Righteousness well proclaimed,
As a skilled hand chooseth a flower gay?

45. The pupil[1] shall master this earth
And the Realm of Death and the Deva-World.
The pupil shall choose the Way
Of Righteousness well proclaimed,
As a skilled hand chooseth a flower gay.

46. Seeing this body as like unto foam,
Illusive, by insight of wisdom keen,
Scattering Death's flower-tipp'd shafts,
He shall pass to a realm where Death is unseen.

[1] "Pupil," *sekho*, one who has entered the Path, but has not become Arahant, *asekho*, Master.

47. Culling life's blossoms here and there,
With his mind entangled by pleasures' delay,
Death comes and carries him off,
As a flood sweeps a slumbering village away.

48. Culling life's blossoms here and there,
With his mind entangled by pleasures' delay,
Insatiate in lusts,
Death makes him his bondsman and takes him away.

49. As a bee on the wing flits from flower to flower,
Not harming the scent or the blossom's hue,
And is gone taking only the taste,
Let the sage his way through the village pursue.

50. Not with other men's faults and other men's failings,
Nor the things they have done, nor the things left undone,
Should the wise man be concerned;
Let him look to his own things done and undone.

51. Just as the flower is fair in its colour,
But if it lack odour its beauty is hollow ;
So fair are words well-spoken,
But empty the words which deeds do not follow.

52. Just as the flower is fair in its colour,
But if it have odour its beauty's not hollow ;
So fair are words well-spoken ;
Well-spoken indeed are the words which deeds follow !

53. As one from a heap of gathered flowers
Makes many a garland, many a crown ;
So by a mortal being
Many a seed of good may be sown.

54. The odour of flowers cannot prevail
'Gainst the wind, nor of sandal and jasmine :
'Gainst the wind goes the odour of saints ;
The odour of saints goes everywhere.

55. Sweet is the sandal and sweet the musk-jasmine,
And sweet of a lotus the odour faint ;
But of all sweet-savoured things
Sweetest by far is the scent of the saint.

56. How poor a thing is the odour of wood
Of the sandal or jasmine! How poor is their scent!
Yet the odour of saints prevails
E'en 'mongst the gods, most excellent.

57. Men who live righteously, men who live heedfully,
Perfect in wisdom, rebirth have transcended:
Though he search for the prints of their feet,
Death cannot find them:[1] [their journey is ended].

58-9. From a heap of dung on the highroad hurled
As a lotus may spring, sweet-scented and charming;
So a Buddha's disciple in wisdom outshineth
Blind worldlings who grow in the dung of the world.

[1] An Arahant at death leaves no *skandhas* or basis for another birth. Death, *Māra*, is pictured as hunting for a man's "rebirth consciousness". Cf. *The Book of the Kindred Sayings*, 11, P. 152 (Pāli Text Translation Series).

CHAPTER V

FOOLS

60. Long is the night to him that is waking,
Long is a league to the traveller worn,
Long is the coil of births
For fools that know not the truth of the Norm.

61. If one find not a comrade to join him in travel,
Either like unto self or better than self,
It is safer to push on alone;
What fellowship can there be with a fool?

62. "I am father of sons! I am owner of wealth!"
Thinks the fool in his folly and thereat is troubled.
He himself is not owner of self;
Much less is he owner of sons and of pelf.

63. Wise indeed is he that knoweth his folly;
Fool indeed is the fool that thinks himself wise.

64. Tho' a fool in his folly sit all his life long
By the side of a wise man, he never gets wiser,
For he knows not the Norm and its worth,
As the spoon never knoweth the taste of the broth.

65. But a wise man that sits by the wise but a minute,
Quickly learns of the Norm and its worth,
As the tongue quickly savours the taste of the broth.

66. Fools fare up and down with themselves for their foe,
And work evil deeds whose fruit will be bitter;

67. Ill done is the deed that brings sorrow in doing,
Whose fruit they will reap with tears and annoy;

68. Well done is the deed that brings pleasure in doing,
Whose fruit they will welcome with gladness and joy.

69. "O! how sweet!" thinks the fool, ere his
wicked deed ripens.
When his wicked deed ripens he knows what
is sorrow.

70. Tho' month after month with the blade of a
sword-grass [1]
The fool eats his rice grain by grain,
Not one-fourth of a quarter of good doth he
gain
Such as those who have studied the Dhamma
obtain.

71. Now an ill deed, like milk, doth not change
into curds,
But it burneth the fool—a live coal 'neath
the ashes.

72. Since his knowledge is born to a fool all in
vain,
His good luck is lost to him wholly;
On his own head it falls; he is crushed by his
folly.

[1] An ascetic way of eating, supposed to be meritorious.

73-4. If one longs for the credit that is not his due,
Among monks to get honour, likewise among layfolk
To lord it in houses, get worship from strangers:
"May the monks and the layfolk my deeds hold in honour
And in all things obey me, whate'er I may will"—
If such be the thoughts of the fool,
His pride and his longing increase in him still.

75. "Success here is one thing, Nibbāna another":
When a monk, the Buddha's disciple, is sure
Of this truth, he delights not in honour, eschews
The ways of the world and lives a recluse.

CHAPTER VI

THE WISE

76. If thou see a man of wisdom,
Like a guide to treasure-trove,
Pointing out thy faults and failings,
Follow him,—such company
Brings prosperity, not woe.

77. Let one give advice and teaching,
Let him hinder what is wrong,—
Such an one is dear to good men,
But the wicked love him not.

78. Have no fellowship with evil;
Make no friends among the vile;
Make the virtuous thy companions;
Follow thou the Perfect Men.

79. They who drink the good Norm's nectar
Live in bliss with tranquil mind:
In the Norm the Ariyans teach,
Wise men ever take delight.

80. Irrigators guide the waters,
Fletchers straighten out the shaft,
Carpenters unwarp the timber,
But the wise subdue themselves.

81. As the solid rock for ever
Rests unshaken by the wind,
Wise men rest unwavering,
Troubled not by praise or blame.

82. As a deep clear pool of water
Lies unruffled by the wind,
To the Good Norm listening
Wise men reach tranquillity.

83. When the good men go about,
Sensual babble is not theirs;
They, when touched by pain or pleasure,
Show a calm untroubled face.

84. Not for self and not for others
Let men long for sons or wealth;
Not for rule, nor by injustice
Self-advancement to attain,—
Such are righteous, wise and just.

85. Few are they among us mortals
Who have reached the further shore.
But the crowd of other folk
On this side fare up and down.

86. They who follow in the teaching
Of the Norm expounded well,
They shall reach the shore and pass
The realm of Death so hard to cross.

87-8. Giving up the state of darkness,
Let the wise pursue the light:
Giving up home for the homeless,
In solitude where joys are rare,
Let him long for bliss unbounded.
Leaving lusts and owning naught,
Let the wise man cleanse himself
From the passions of the heart.

89. They whose mind is rightly cultured
In the Wisdom's seven limbs,[1]—

[1] The seven limbs of the Bodhi are: *Sati*, mindfulness; *Dhammavicaya*, examination of mental processes or the Norm; *Viriya*, energy; *pīti*, zest; *Passaddhi*, calmness; *Samādhi*, concentration; *Upekhā*, equanimity.

Glad to have surrendered clinging,
  Glad to be from bondage loosed,
Canker-cured, they, all-resplendent,
  E'en in this world are at peace.[1]

[1] *Parinibbutā*, set free from rebirth by having attained the state of *Nibbāna*, "gone out."

CHAPTER VII

THE ARAHANT—THE WORTHY

90. He for whom life's journey's over, free from sorrow, free from pain,
Who has all the knots unfastened, suffering knows not again.

91. Household life for such no joys hath ; striving and intent in mind
As the swan deserts the marshes, every home they leave behind.

92. They who gather up no treasure, feeding on the food that's known,
They who range in mind the Void, the unconditioned formless Space,
As the bird's path in the ether, so their ways are hard to trace.

93. They whose taints are all evanished, independent of support,
They who range in mind the Void, the unconditioned, formless Space,
As the bird's path in the ether, so their tracks are hard to trace.

94. He whose senses now are tranquil, like a horse by trainer tamed
(Pride struck off, the taints[1] evanished), to the very gods is famed.

95. Like the solid ground unshaken, like the threshold of a door,
Like a pool by mud unsullied, such a saint is born no more.

96. Calm the mind of such a being, calm his thought and word and deed,
Set free by the perfect knowledge, being tranquil he is freed.

[1] The taints, *āsavā's*, are three: *kāma*, sensuality; *bhava* rebecoming; *avijjā*, ignorance. A fourth, *diṭṭhi*, the holding of heretical views, is sometimes added. The *devas* are supposed to be still bound by these, and to envy the emancipated man. Cf. v. 183.

97. Self-dependent, self-sufficing, knower of the
Uncreate,[1]
Who hath loosed the bonds of action, from
the chain of births set free,
All desires are fallen from him, noblest of all
beings he.

98. In the village or the forest, on the water or
the ground,
Where the worthy ones are dwelling, there
the earth's delights are found.

99. Ah! delightful are the forests! where the
worldling finds no joy,
There the passionless find pleasure, whom
the senses do not cloy.

[1] *Akataññu.* Knowing the unborn, the eternal, the state of *Nibbāna.*

CHAPTER VIII

THE THOUSANDS

100. Tho' one's speech be a thousand words,
   Vain words all strung together,
Better a single phrase
   Which calms the one that hears.

101. Tho' a song have a thousand words,
   Vain words all strung together,
Better a single verse
   Which calms the one that hears.

102. Tho' one utter a hundred songs,
   Vain words all strung together,
Better a verse of the Norm
   Which brings peace to the hearer.

103. Tho' one conquer a thousand times
   A thousand men in battle,
Who conquers self alone
   Is best of conquerors.

104. 'Tis better to conquer self
Than all this multitude;
If one be self-subdued
And ever self-controlled,

105. No deva nor any fairy,[1]
Nor Māra,[2] nor Brahmā,[3]
Has power of such a man
To undo the victory.

106. Tho' one for a hundred years
Month after month should pray
With gifts in worth a thousand,
Yet if for a moment's space
He worship the feet of one
Whose self is self-subdued,
His worship is better far
Than his gifts of a hundred years.

107. Tho' a hundred years in the woods
One tend the sacred fire,[4]

[1] *Gandhabbo*, Skt. *gandharva*, those who preside over music and attend on the Four Great Kings.

[2] *Māra*, the Death-Lord.

[3] *Brahmā* the nearest approach in Buddhism to a supreme personal God.

[4] *Aggihutaṁ*, Skt. *agnihotra*.

Yet if for a moment's space
He worship the feet of one
Whose self is self-subdued;
Such worship is better far
Than his gifts of a hundred years.

108. Not all the sacrifice
That is offered in all the world
For a year, with a view to gain,
Is worth a single quarter
Of the worship that is paid
To the upright holy man.

109. Whoso hath reverence
For those advanced in years,—
Four blessings thrive for him,
Life, beauty, bliss and strength.

110. Tho' one live for a hundred years,
Immoral, uncontrolled,
'Tis better to live for a day,
Moral and well controlled.

111. Tho' one live for a hundred years
Foolish and controlled,
'Tis better to live for a day
Wisely and well controlled.

112. Tho' one live for a hundred years
Listless and lacking zeal,
'Tis better to live for a day
While striving manfully.

113. Tho' one live for a hundred years
Blind to the rise and fall,[1]
'Tis better to live for a day
Seeing the rise and fall.

114. Tho' one live for a hundred years
And see not the Deathless State,[2]
'Tis better to live for a day
And see the Deathless State.

115. Tho' one live for a hundred years
And see not the Norm Supreme,
'Tis better to live for a day
And see the Norm Supreme.

[1] *Udaya-vyayaṁ*, the law of *anicca*, impermanence.

[2] *Amataṁ padaṁ*, "the eternal lot," *Nibbāna*.

CHAPTER IX

EVIL

116. HASTE to do good; thy thoughts from ill restrain;
Sloth in good deeds makes one for evil fain.

117. If thou do ill, cease, and thy sin forgo;
Take not delight therein; ill deeds bring woe.

118. If thou do good, thy life in good employ;
Take thou delight therein; good deeds bring joy.

119. Sinners see bliss while their ill deeds are green;
When the sin ripens, sorrow then is seen.

120. Good men see ill while their good deeds are green;
When the good ripens, happiness is seen.

121. Think not of ill: "It cannot be my fate."
As drop by drop the water fills the pot,
So slowly bad men woes accumulate.

122. Think not of good: "It cannot be my fate."
As drop by drop the water fills the pot,
So slowly good men good accumulate.

123. Just as the lord of some rich caravan,
Whose guard is scanty, fears the highwayman;
As one who loves his life must poison shun.
Be wise and guard 'gainst evil deeds begun.

124. Thou mayest poison handle if thy palm
Contain no wound; whole skin no poison fears;
There is no ill for him that doth no harm.

125. Who on a harmless creature worketh pain,
In whom no fault, in whom no ill is found,
Upon that fool his evil deeds rebound
As fine dust cast i' the wind falls back again.

126. Some men by birth a life on earth attain;
The wicked go to hell, the good to heaven;
But holy saints are never born again.

127. Not in the air nor middle of the sea,
Nor entering a mountain cave to hide,
Nor anywhere on earth canst thou abide
Where from thy ill deeds thou canst set thee
free.

128. Not in the air nor middle of the sea,
Nor entering a mountain cave to hide,
Nor anywhere on earth canst thou abide
Where Death shall not pursue and conquer
thee.

CHAPTER X

PUNISHMENT

129. ALL beings fear the rod, all fear to die ;
Regard them as thyself ; strike not nor slay.

130. All beings fear the rod, all love their life ;
Regard them as thyself ; strike not nor slay.

131. Whoso treats pleasure-loving creatures ill,
When he seeks bliss for self he shall not find it.

132. Whoso treats pleasure-loving creatures well,
When he seeks happiness for self shall find it.

133. Use not harsh speech ; when harshly spoken to
Men may retort ; painful are quarrellings,
And punishment may follow thy harsh words.

134. If thou canst keep thy tongue from wagging oft,
Silent as some cracked gong, thou hast thereby
Nibbāna won ; no brawling is in thee.

135. As with a stick the herdsman drives his kine,
So death and age compel the lives of men.

136. The fool in doing ill knows not his folly ;
His own deeds, like a fire, the fool consume.

137. He who offends the harmless innocent
Soon reaches one of these ten states of woe :

138. Sharp pain, disease, or bodily decay,
Grievous disaster, or a mind distraught ;

139. Oppression by the king, or calumny,
Loss of relations, loss of all his wealth,

140. His house burned by a thunderbolt or fire ;
At death, poor fool, he finds rebirth in hell.

141. Not nakedness, nor matted hair nor filth,
Not fasting long, nor lying on the ground,
Not dust and dirt, nor squatting on the heels,
Can cleanse the mortal that is full of doubt.

142. But one that lives a calm and tranquil life,
Though gaily decked, if tamed restrained he be
calm, tamed, sure,
Walking the holy path in righteousness,
Laying aside all harm to living things,
True mendicant, ascetic, Brāhmin he;

143. Who in this world is so restrained by shame
That, like a thoroughbred flicked by the whip,
He can think lightly of the lash of blame?
Then be he ardent and to earnest zeal
Stirred, like a thoroughbred flicked by the
whip!

144. By faith and virtue, energy, and mind
In concentration, searching of the Norm,
Perfect in knowledge and good practices,
With minds composed to thoughtfulness, in-
deed
Ye shall strike off this multitude of Ill.

145, As cultivators guide the water-course,
As fletchers straighten out the arrow-shaft,
As carpenters warp timber to their needs,
So righteous men subdue and train them-
selves.

CHAPTER XI

OLD AGE

146. LAUGH ye, rejoice ye, when this world is burning?
O wrapped in darkness, will ye not seek light?

147. Behold this body decked, a mass of sores,
Sickly and swayed by multitudinous thoughts,
Impermanent, unstable, uncomposed!

148. Poor worn-out carcase, home of sicknesses,
Fragile, corrupting mass, mere life in death!

149. What joy to look upon these bleached bones,
Like useless gourds in autumn thrown aside!

150. A township built of bones and plastered o'er
With flesh and blood, the home and dwelling-place
Of age and death, pride and hypocrisy!

151. Just as a royal chariot gaily decked
Falls to decay, so grows this body old.

"The Norm of good men comes not to decay."
Thus surely speak good men one to another.

152. Just like an ox, the witless man grows old;
His flesh grows, but his wisdom groweth not.

153-4. Thro' many a round of birth and death I ran,
Nor found the builder that I sought. Life's stream
Is birth and death and birth, with sorrow filled.
Now, house-builder, thou'rt seen! No more shalt build!
Broken are all thy rafters, split thy beam!
Scattered is all that made for consciousness.
By slaying craving I have crossed the stream![1]

155. They who in youth have never trod the way
Of righteousness, nor garnered wisdom's store,
Like herons in a fishless pool decay.

156. They who in youth have never trod the way
Of righteousness, nor garnered wisdom's store,
Like broken bows, lie weeping their lost day.

[1] According to the legend, these were the triumphant words of the Buddha, when at last He attained enlightenment *Nibbāna*, beneath the Bo-tree, but not found in the canonical account. Craving (*tanhā*) is what brings rebirth.

CHAPTER XII

THE SELF

157. HAST thou regard for self? Then keep thy self well guarded.
Be wise and keep good watch for one of the three watches.[1]

158. First ground thyself in fitness; next, another teach.
Thus shalt thou wisdom gain and suffer no reproach.

159. First carry out thyself whate'er thou teachest others.
Self-tamed, thou'lt tame another; but self is hard to tame.

160. Self is the lord of self; who else could be the lord?
By taming self one gains a lord most hard to gain.

[1] The night is divided into three watches of three hours each. Some regard this passage as referring to childhood, youth and age.

161. The evil done by self, self-born and self-begotten,
Crushes the senseless fool, as a bolt the jar of stone.[1]

162. He who is choked by sins, as a creeper chokes a tree,
Doth to himself what e'en his foes would have him do.

163. Easy is ill to do and harmful to oneself;
But what is good and wholesome, that is hard to do.

164. Whoso rejects the words of noble righteous saints,
On his own head brings ruin by his perversity,
As bamboo trees put forth their fruit and die away.

165. By self is evil done; by self is one defiled;
Ill deeds not done by self to self bring purity;
Each for himself is pure; each for himself impure;
Thou canst not cleanse another man's impurity.

[1] This may be translated, "as a diamond crushes the stony gem".

166. Mind thy affairs, not others', however great they be;
Right knowledge of one's own brings more prosperity.

[1] Cf. *Bhagavad-Gītā*: "Better one's own *dharma*, however ill-performed, than others' *dharma*, well-performed tho' it be."

CHAPTER XIII

THE WORLD

167. FOLLOW not the way unworthy ;
Live not thou in slothfulness ;
Let not doctrines false allure thee ;
Turn thy thoughts from worldliness.

168-9. Stand ! Arise ! Throw sloth away ;
Follow the path of righteousness ;
Happy he who walks aright,
Here and in the world to come.

170. As a bubble on the water,
As a phantom of the sands ;
Him who thus the world regardeth,
Death the king [1] cannot behold.

171. Lo ! this world in all its splendour,
Like a royal car adorned,
Wherein many a fool is seated,[2]
Hath no power to bind the wise.

[1] *Maccurājā.*

[2] Reading *nisīdanti* for *visīdanti* (" are immersed ").

172. He who formerly was slothful,
But is slothful now no more,
Lighteth up the world with splendour,
As the moon from clouds released.

173. He who, having once done evil,
Covers up his ill with good,
Lighteth up the world with splendour,
As the moon from clouds released.

174. All this world is wrapped in darkness;
Few be they that are not blind;
Like the birds that 'scape the fowler,
Few be they that go to heaven.

175. Lo! the swans fly on the sun's path,[1]
Fly by magic through the air;
Wise men from the world departing
Conquer Death and all his hosts.

[1] *Haṁsā ādicca-pathe yanti.* In Hinduism the *parama-haṁsa,* "the swan," is the mystic name for the liberated being (Cf. *Bhagavad-Gītā*) who goes to the sun (*āditya,* Skt.), and is reborn no more; also in *Chāndogya-Upanishad,* VIII, 7-5, we read: "When mind ceases to act, he attains the sun. That is the way to the region above. It is open to the learned, but closed to the ignorant." Those who are reborn are said to go on the path of the moon.

176. If a man to falsehood given
Oversteps one rule of truth,
He, not heeding life hereafter,
Every wicked deed will do.

177. Those who covet reach not heaven;
Fools care not for charity;
He who charity approveth
Reacheth heavenly joy thereby.

178. Rule on earth and joy in heaven,
Sovereignty of all the worlds—
These are all by him transcended
Who hath entered on the stream.[1]

[1] One who has "entered on the stream" is an Initiate, *Sotāpanno*, and is saved, *i.e.*, after seven more births, he reaches the state of *Arahant* and *Nibbāna* and is free from birth.

CHAPTER XIV

THE AWAKENED ONE

179. THE Awakened One, unconquered Conqueror,
Whose conquest naught in this world can undo,
Who ranges o'er His boundless sphere untraced,
By what tracks can ye lead Him to rebirth ?[1]

180. Free from the snares of passion's outspread net
The Awakened One, whom longing cannot draw,
Who ranges o'er His boundless sphere untraced,
By what tracks can ye lead Him to rebirth ?

181. Those sages who, to meditation given,
Delight in freedom's bliss, with mind controlled,—
The devas envy those Awakened Ones.

[1] *Padam*, "track, footstep," may here refer to the *khandhās*, basis, or occasions of rebirth, destroyed by Arahants, cf. vv. 92-3.

182. To gain a birth as man is hard indeed ;
'Tis hard to get one's living in the world ;
Hard is the hearing of the Doctrine True [1]
And hard the arising of Awakened Ones.

183. " Refrain thyself from every evil deed ;
' Stablish thyself in good ; cleanse thine own
thoughts "—
This is the message of the Awakened Ones.

184. Patience, forbearance, is the penance best.
Nibbāna, say the Awakened Ones, is best.
The Wanderer harms not others : no recluse
Is he who harasses his fellow-men.

185. " Revile not, harm not, live by rule re-
strained ;
Of food take little ; sleep and sit alone ;
In meditation keep thy thoughts controlled "—
This is the message of the Awakened Ones.

186. " Lust is not sated, tho' it rain gold coins ;
Brief is the pleasure, great the pains of lust "—
Whoso saith this and knows it, he is wise.

[1] This might mean, " it is hard to get a hearing of it ".

187. He finds no pleasure e'en in heaven's delights;
In rooting out all craving is his joy,—
That follower of the fully Wakened Ones.

188. To many a refuge frightened mortals flee,
Mountains and forests, groves and sacred trees;

189. These are no refuge safe, no sure retreat,
By these we are not from all woe released.

190. He who takes refuge in the Awakened One,
The Doctrine and the Order,—he beholds
By right insight the Fourfold Noble Truths,

191. Sorrow and sorrow's cause and sorrow's
ceasing,
The Ariyan Eightfold Way that leads thereto—

192. This is the refuge safe, retreat supreme:
This only from our woes can us release.

193. Hard is that one of noble birth to find;
Not born in every land is He; the clan
Wherein that Sage is born is prosperous.[1]

[1] All *Buddhas* must be born in India, the sacred land.

194. Blest is the rising of the Awakened Ones;
Blest is their teaching of the Doctrine True;
Blest is the union of the Company;
And blest the ascetic life in harmony.

195. The Awakened Ones and they that follow them,
Worthy to be adored, who have transcended
All hindrances and crossed the flood of sorrow;

196. Whoso shall worship them, the worthy Ones,
In whom desires are quenched and fear allayed,
None can declare the merits of that man.

CHAPTER XV

HAPPINESS[1]

197. O HAPPILY we live
Angerless amid the angry!
O happily we spend our days
Amid the angry angerless!

198. O happily we live
In health amid the sickly ones!
O happily we spend our days
Amid the sickly ones in health!

199. O happily we live
Amid the greedy free from greed!
O happily we spend our days
Amid the greedy free from greed!

200. O happily we live
Who have not anything at all!
Like ever-radiant gods above,
Our food immortal joys shall be.

[1] This chapter applies especially to those who have retired from the world.

201. Hate follows victory;
Conquered ones lie sorrowing;
But the calm live blissfully,
Renouncing conquest and defeat.

202. There is no fire like lust;
No sin brings such ill-luck[1] as hate;
No pains so great as body's pains;
No bliss is like the perfect calm.[2]

203. Hunger's the greatest plague;
Embodied life the greatest woe;
Whoso knows this in truth, can say:
"Nibbāna is the Bliss Supreme."

204. Health is the greatest gain;
Contentment is the greatest wealth;
Best kinsman is the trusty friend;
Nibbāna is the Bliss Supreme.

205. Who tastes the savour sweet
Of solitude, who drinks of calm,
Is free from terror, free from sin,
Draining the nectar of the Norm.

[1] Ill-luck, *kali*, the unlucky throw in playing dice.
[2] *Nibbāna*.

206. 'Tis good to see the saints;
To dwell with them is blessedness;
If he should never fools behold,
A man could dwell in happiness.

207. In company with fools
One suffers sorrow long.
To live with fools brings suffering,
As living with an enemy.
But wise men's company brings bliss,
As being with dear relatives.

208. If one be steadfast, sage,
Well-versed in lore profound,
Long-suffering, dutiful, a saint,
Righteous and wise; if such there be
Follow his footsteps, as the moon
Follows the star-tracks in the sky.

CHAPTER XVI

AFFECTIONS

209. He who applies his mind unworthily,
Neglecting discipline,
Forsakes the goal and clings to things beloved,
Then envies those to concentration given.

210. Join not thyself to things beloved or loathed,
To lack dear company,
To be with those we loathe, brings misery.

211. Seek not for love; things loved, when lost, bring ill;
[Both are impermanent].
They have no bonds who dwell indifferent.

212. Sorrow and fear are born of things beloved.
From things beloved set free,
How canst thou sorrow? Fearful how canst be?

213. Of things held dear sorrow and fear are born.
Set free from things held dear,
How canst thou sorrow have? How canst have fear?

214. Sorrow and fear are children born of pleasure.
No longer pleasure's slave,
How canst thou sorrow? Fear how canst thou have?

215. Sorrow and fear are born of sense-desire.
From sense-desire set free,
How canst thou sorrow? Fearful how canst be?

216. Sorrow and fear are things of craving born.
From craving if thou part,
Thou hast no fear nor sorrow in thine heart.

217. Who points to virtue, righteous, speaking truth,
Who minds his own affair,—[1]
That is the man whom each one should hold dear

[1] *Attano kamma-kubbānaṁ*, as in v. 166. Attends to his own spiritual progress without dictating to others how they should behave.

218. In whom is longing for the Nameless[1] born,
Whose mind it hath enthralled,
Whoso heart no longer is by passion bound,—
That man "a Climber of the Stream" is called.[2]

219. As when a dweller in some far-off land
Safe home returns at last,
Kin, friends and lovers waiting to greet him stand;

220. So, when a man on earth good deeds hath done,
When he hath passed beyond,
All his good deeds, like kin, await that one.

[1] "The unborn, uncreate, undeclared" state of *Nibbāna*.

[2] *Uddhaṁsoto.* (Skt. *Urdhaṁsrotas*), a name for the *anāgāmin*, "non-returner," who finishes his course in the higher heavenworlds, not having won *Nibbāna* here on earth.

CHAPTER XVII

ANGER

221. PUT wrath away, abandon pride;
Every fetter cast aside:[1]
Clinging not to Name and Form,[2]
Him who calleth nought his own
Sorrow never shall betide.

222. He who rising wrath restrains,
As one checks a whirling car,—
Him a driver true I deem;
Others only hold the reins.

223. Wrath with kindliness allay,
To the stingy freely give;
Conquer lying words with truth;
Evil deeds with good repay.

[1] The Fetters, *saññojanāni*, are ten. These are cast off at different stages of the Path, until perfection is reached.

[2] *Nāma-rūpa*, "abstract and concrete," the five constituents of personality, *viz.*, mind and its factors with the four, body, feeling, perception, and mental functions Cf. v. 367.

224. Speak the truth nor vexéd be ;
Give, when asked, tho' scantily.
Following these maxims three,
Near the devas thou shalt be.

225. Sages harm no living thing ;
Self-restraint accomplishing,
Such men reach the Changeless Lot,[1]
Where all sorrow is forgot.

226. Ever watchful, night and day
Learning wisdom never cease ;
In the one who strives for Peace [1]
All the cankers [2] die away

227. There is a saying, Atula,
Of old, not of to-day :
" They blame the man who silent sits,
Or whose tongue wags alway ;
And blame the man who keeps the mean ;
None in the world is blameless seen."

[1] *Nibbāna.*

[2] *Āsavā.*

228. There never was, nor will be, sure,
Nor lives now among men,
A being blamed exclusively,
Nor one completely praised.

229-30. But one whom men of wisdom praise,
Testing him day by day,
Of faultless life, of holy ways,
Thoughtful and wise, like Jambu gold,[1]
Who to blame such a saint is bold?
Neither the gods, nor e'en Brahmā,
From him their praise withhold.

231. 'Gainst angry deeds be on thy guard;
In body be composed;
All bodily misdeeds discard;
With body tread the Way.

232. 'Gainst angry words be on thy guard;
In speech be thou composed;
All wrongful ways of speech discard;
In speech follow the Way.

[1] A precious gold from the Jambu river; others say, like rose apple in colour.

233. 'Gainst angry thoughts be on thy guard ;
In thought be thou composed ;
All wrongful ways of thought discard ;
In thoughts follow the Way.

234. In body sages are controlled ;
In thoughts as well as speech ;
And they are Sages truly called
Who are controlled in each.

CHAPTER XVIII

IMPURITY

235. Lo! Thou art now a pale and withered leaf;
Death's[1] messengers are close at hand;
Thou in the very way of Death dost stand,
And yet hast no provision for the way.

236. Then make thyself an island of defence;
Strive quick; be wise; when every taint
Of dust and stain is blown away, a saint
Thou shalt approach the heavenly Ariyan Land.[2]

237. Thy life has run its course; thou art come nigh
The King of Death; for thine abode
Thou hast no resting-place upon the road,
And yet hast no provision for the way.

238. Then make thyself an island of defence;
Strive quick; be wise; blow off the dust
And stains of travel; wipe away the rust;
So shalt thou see no more birth and decay.

[1] *Yama.*

[2] *Ariya-bhūmi*, "The Pure Abodes".

239. The wise and thoughtful man attacks his
faults
Little by little momently,
In order due, and rubs them all away,
E'en as a smith blows off the silver's dross.

240. Just as the iron rust accumulates
Self-born, and eats itself away;
So with the self-indulgent: day by day
His own deeds to the Ill-Path lead him on.

241. Texts not repeated oft are soon forgot;
The house neglected soon decays;
Sloth is the bane of beauty; heedless ways
Bring ruin unto him that keepeth watch.

242. The taint of woman is unchastity;
A gift by stinginess is spoiled;
And mortal man by evil habit soiled
Is ruined here and in the life to come.

243. Yet there's a taint far worse than any other.
What is that taint? 'tis ignorance [1].
Make yourselves free from this, O mendicants!
Wipe off this stain and be ye undefiled.

[1] *Avijjā*, the first of the twelve links of the chain of causation and the last of the fetters to be broken.

244. Life seems an easy thing to him that lives
Wanton and shameless as a crow,
A fault-finder, who through this life doth go
Immodest, insolent, and full of sins.

245. But life's no easy thing for one restrained
By shame, who ever seeks the pure,
Sincere of heart, not wanton but demure,
Who lives a clean life and has eyes to see.

246-7. He who takes life; whose mouth is full of lies;
Who steals, and fouls another's wife;
A slave to drink:[1] he even in this life
Cuts off the root of his own happiness.

248. O man! know this: "Not easy of control
Are evil ways." Let not thy greed
And wickedness (of misery the seed)
Become thy torment, lest thou suffer long.

249. According to their trust and faith men give.[2]
Who then regards with discontent
And jealousy the food for others meant
Cannot get peace of mind by night or day.

[1] These are the five Precepts of Buddhism.

[2] *Bhikkhus*, mendicants, have to beg their daily meal.

250. But he in whom all this is rooted out
[Whose heart of jealously is void].
In whom the root of envy is destroyed,
He can get peace of mind by night and day.

251. There is no fire that burns a man like lust;
No beast like hatred can devour;
No net like folly to ensnare hath power;
No river-flood can carry off like greed.

252. 'Tis easy to perceive another's faults;
Hard are one's own faults to descry;
A man will toss another's faults like chaff;
But as the cheating gambler hides the die,
His own faults he conceals right carefully.

253. Whoso is watchful for another's faults,
Testy and quick to take offence,
In him the cankers will increase, and thence
Far off is he from cleansing of those taints.

254. In space there is no track. No true recluse
Outside (the Way) exists.[1] Mankind
Delighted are by worldly things that bind.
Tathāgatas from hindrances are free.

[1] In the story of Subhadda the Wanderer (*Dhp. Commentary*, III, 378), who came to see the Master on his death-bed,

255. In space there is no track. No true recluse
Outside (the Way) exists. The world
Passes away, hath no eternity.
But in the Buddhas is no wavering.

he asks these three questions: "Is there any track in space? Is there any (real) recluse in the outer world? Are the constituents (of existence) eternal?" These gāthās were the answer.

In the canonical account (*Dīgha N.* II, 150) he only asks whether the leaders of heretical sects have true knowledge. The Master puts aside the question and says that outside the Eightfold Way (in four degrees) there are no real *Samaṇas* or recluses.

CHAPTER XIX

THE JUST

256. He is not just who arbitrates by force.
He who by weighing right and wrong decides,—
He is a wise man called.

257. Not by mere force, but with impartial mind
Keeping the Norm, thoughtful, who others guides,—
He is a just man called.

258. One is not wise because his speech is long.
Long-suffering, not revengeful, free from fear,—
He is a wise man called.

259. Not by much talk is one a Norm-knower.
Who sees the Norm in action,[1] tho' he be
Of little learning, strenuous in the Norm,—
'Tis he who knows the Norm.

[1] *Kāyena*, bodily action, may mean all the faculties combined. Here it seems to mean "practically".

260. Grey hairs do not a man an elder [1] make.
Tho' ripe in years, if all his age be vain,—
He may be "dotard" called.

261. True, righteous, harmless, moderate, restrained,
Wise and washed clean of all impurities,—
He is "an elder" called.

262. Not by mere talk nor beauty of his form,
If he be grudging, greedy, fraudulent,
Is any reverend called.

263. In whom these faults are cut down, rooted out,
Who hath cast off his errors, and is sage,—
That man is reverend called.

264. A shaven crown makes not the Samaṇa [2]
If such an one, lying and unrestrained,
Be full of lust and longing, how can he
A Samaṇa be called?

[1] *Thero*, a "mendicant" of ten years' standing in ordination is so called in the Buddhist "Church".

[2] *Samaṇa*, "recluse," a title originally contemptuously applied to the Buddha and his disciples by the Brāhmins. The word is etymologically derived from *sam*, to tame or quiet. Hence the reference in v. 265.

265. But if he calm his faults, both great and small,
Since he all evil ways hath quieted,—
He is a Samaṇa.

266. One is not "mendicant" by begging alms.
Nor, if one should profess a Norm perverse,[1]
Is he a mendicant.

267. Who merit and demerit lays aside,
Who wisely in this world walks righteously,—
He is a mendicant.

268-9. Not by mere silence is a man Muni,[2]
If he be foolish and have wandering wits.
But he who holds the balance, grasps the best,
Who's wise to choose the good and leave the bad,
Who in this world weighs both sides, is thereby
A Muni truly called.

270. He is no Ariyan who creatures harms.[3]
By harmlessness to every living thing
A man is "Ariyan" called.

[1] I read *visam for vissaṁ* (ill-smelling).

[2] *Muni*, "sage, silent one." The Buddha was called *Sākya-muni*, "the sage of the Sākya clan".

[3] *Ariya*, "the noble, the worthy."

271-2. Not by mere good works and observances,
Not by vast knowledge nor by ecstasy,
Nor by a life retired,
Nor sleeping lonely, do I touch the Bliss
Of freedom which no worldly one pursues.
O mendicant, 'tis when one hath attained
Utter destruction of the *āsavas*,
He wins security.

CHAPTER XX

THE WAY

273. Best is the Eightfold Way:[1] of Truths, Four Words:[2]
Dispassion is the best of states of mind.
Best of all two-footed creatures he who hath the seeing eye.

274. This is the Way: no other way can lead ye
To purify the mind and see the truth.
Practise ye to walk therein: from Māra 'tis release.

275. Tread ye this Way, and make an end of sorrow
Tread ye the Way for I myself have shown it,
Shown it after learning how to pluck away the thorns.[3]

[1] *The Eightfold Way*; Right View, Right Aim, Right Speech, Right Action, Right Living, Right Effort, Right Mindfulness, Right Concentration.

[2] *The Four Ariyan Truths*: Ill, the cause of Ill, the ceasing of Ill, the way to Ill's ceasing.

[3] *The thorns* are the stings and torments of passion. The Buddha has been called "Great thorn-remover". *Lal. Vist.* 550.

276. Your task is striving: the Tathāgatās
Point out the Way. To meditation given
They who walk this Way are free from Māra's
every bond.

277. "*All things compounded are impermanent*";
Whoso sees this with opened inner eye,
Wearies soon of sorrow. 'Tis the Path to
Purity.

278. "*All things compounded are of sorrow made*";
Whoso sees this with opened inner eye,
Wearies soon of sorrow. 'Tis the Path to
Purity.

279. "*All states compounded are without the self*";[1]
Whoso sees this with opened inner eye,
Wearies soon of sorrow. 'Tis the Path to
Purity.

280. Whoso strives not when it is time to strive,
Tho' young and strong yet given to sloth-
fulness,
Weak in aim and mind, to knowledge never
finds the way.

[1] These three *dicta* are the essence of the Buddha's teaching.

281. Who guardeth speech and mind, who doth no wrong.
With body, making pure the triple path
Of[1] action, he shall tread the Way by the sages shown.

282. Ripe wisdom's born of concentration deep,
But lost by mind's distraction; knowing these
Two paths of loss and gain, so let him live;
Let him so direct his life that wisdom may increase.

283. Cut down the jungle,[2] not one tree alone;
For from this jungle fear of danger's born;
Cut down trees and undergrowth. From jungle free yourselves!

284. If but a trace there be, however small,
Of lust of man for woman, as a calf
Clingeth to its dam, the mind in bondage will be held.

[1] The second, third and fourth steps of the Way.

[2] The jungle (*vano*) is a synonym for the confused state of the unsubdued man. Cf. v. 344, *vana-mutta*.

285. Pluck out the love of self with thine own hand,
Just as the hand an autumn lily plucks;
Tread the Way of Peace declared by him who hath it trod.

286. "Here in the rainy season will I dwell;
And here in heat and cold." So plans the fool,
Heedless of the happenings that may lie between.

287. Care-stricken, with his thoughts of sons and flocks,
Attached to life, Death comes and seizes him,
As a sleeping village by a flood is swept away.[1]

288. Not all his sons have power to guard that man;
No sire, no kinsman can protect him now;
How can kinsmen aught avail him in the grasp of Death?

[1] Cf. v. 47.

289. The wise man, when he sees the truth of this,
Restrained by righteous living in the Norm,
Soon will clear the path that leadeth unto
Perfect Bliss.

CHAPTER XXI

MIXED VERSES

290. If in giving up slight pleasure
Thou a greater bliss discern,
Leave the lesser gain and wisely
To the greater profit turn.

291. He who causeth pain to others,
Seeking his own selfish bliss,
By the bonds of hate encumbered
Hatred never can dismiss.

292. They who, disregarding duty,
Do the things they should not do,
Thro' conceit and negligence
Make the cankers in them grow.

293. They who, watching o'er the senses,
Carry through their task begun;
Leaving what is not their duty,
Doing things that should be done,—
Mindful they and self-possessed
By cankers are no more oppressed.

294. Slaying father, slaying mother,
With two kings of noble name,
And a realm with all its subjects,
Brāhmanas go free from blame.[1]

295. Slaying father, slaying mother,
With two kings of learned fame,[2]
With a tiger, as the fifth,[3]
Brāhmanas go free from blame.

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296. Ever wide awake are they,
Be it night or be it day,
Who on the *Buddha* fix their thoughts,
Those followers of Gotama.

[1] The Brāhmins claimed that a "twice-born" was blameless, whatever his actions. But here the Buddha speaks in symbols. *Father* is ignorance. *Mother* is craving. *The two Kings* are the heresies of the eternalists and annihilationists. *The Kingdom with subjects* are the six senses. Destroying all these brings liberation. *Brāhmanas* are Arahants.

[2] *Sotthiyā* Brāhmins.

[3] Some take the word *veyyaggha* ("tiger-like") to mean "pre-eminent one". The *Commentary* takes it to be the fifth of the five hindrances on the path (lust, malice, sloth, pride, *doubt*). Others take all five to refer to the five factors of personality.

297. Ever wide awake are they,
Be it night or be it day,
Who on the *Dhamma* fix their thoughts,
Those followers of Gotama.

298. Ever wide awake are they,
Be it night or be it day,
Who on the *Sangha* fix their thoughts,
Those followers of Gotama.

299. Ever wide awake are they,
Be it night or be it day,
Who on the sense-doors fix their thoughts,
Those followers of Gotama.

300. Ever wide awake are they,
Be it night or be it day,
Whose mind delights in harmlessness,
Those followers of Gotama.

301. Ever wide awake are they,
Be it night or be it day,
Whose mind delights in spreading love,[1]
Those followers of Gotama.

[1] *Bhāvanā* is taken by *Comy.* to mean *Mettā-bhāvanā*, the culture or increasing of good-will.

302. Hard is going forth,[1] unlovely:
Hard and painful household life.
Painful 'tis to dwell together
With the uncongenial:
Travellers are beset with pain.
Then be thou no traveller:[2]
Be no more beset with pain.

303. A believer, blest with virtue,
With the treasure of repute,
Men will reverence and honour,
Wheresoever he may go.

334. Holy saints are far-resplendent
Like the peaks Himālayan:
Like the shaft that flies in darkness,
Wicked men are never seen.

305. Lonely sitting, lying lonely,
Act alone and strenuous.
Taming self alone rejoice thee,
Dwelling at the jungle's edge,[3]

[1] *Going forth* as a wanderer or monk.

[2] *A traveller* is one who runs up and down the paths of death and rebirth.

[3] *Van'ante*, Cf. v. 286. Near the ending of passion.

CHAPTER XXII

THE EVIL WAY[1]

306. THE liar reaches hell, and he who says
He did not what he did;
Both are the same hereafter, men of crooked ways.

307. And many an one the yellow gown who wears,
Wicked and uncontrolled,
By reason of his evil deeds in hell appears.

308. Better for him a red-hot iron ball,
One mass of flame, to swallow,
Than eat unworthily the food the country gives.

309-10. Four states of ill to reckless men I tell
Who seek the wives of others—
Ill-luck, a restless bed, an evil name and hell:
Ill-luck, the Evil Way, short-lived delight
Of fearful man with timid woman spent,
And from the king a grievous punishment—
Let these four evils all adulterers affright.

[1] *Niraya*, the Evil Path, the downward course to destruction, *duggati*, as opposed to *su-gati*, the happy way or state of heaven.

311. Just as a blade of grass not handled well
Will cut the hand that grasps it,
So the recluse's life ill-handled leads to hell.

312. Deeds done with sluggishness, practice corrupt,
The holy life aspersed,—
Such evil deeds as these small recompense bestow.

313. Let a man do his duty manfully:
The mendicant remiss
Doth but stir up a denser cloud of passion's dust.

314. Leave evil deeds which afterwards bring pain;
Better to do the good;
For when 'tis done that deed no sorrow brings again.

315. Just as a frontier town that's guarded well,
Which ramparts well defend on every side,
So guard thyself, let not the moment[1] slide!
Letting it slide men sorrow when consigned to hell.

[1] *The moment* is the chance of seeing and hearing a Buddha, and entering on the Way.

316. They who feel shame, where shame there
should be none;
Shameless, where shame should be,
Embracing doctrines false, down the Ill Path
have gone.

317. They who feel fear, where fear there should
be none,
Fearless, when they should fear,
Embracing doctrines false, down the Ill Path
have gone.

318. They who see sin, where sin there can be
none,
Who see no harm in sin,
Embracing doctrines false, down the Ill Path
have gone.

319. They who know sin as sin, and right as right,
Embracing doctrines true,
Those beings enter on the Path of True
Delight.

CHAPTER XXIII

THE ELEPHANT

320. As an elephant in battle bears the arrows at him hurled,
I must bear men's bitter tongues, for very evil is the world.

321. Tamed, they lead him into battle; tamed, the king his back ascends;
Tamed is he the best of beings, whom no bitter speech offends.

322. Good are well-tamed mules, and good are Scindian steeds of lineage famed;
Good indeed the mighty tusker; best of all the man self-tamed.

323. Yet such mounts can nought avail us, cannot be Nibbāna's guide;
We can only reach The Pathless[1] on the self-tamed self astride.

[1] *Nibbāna*, here called *agataṁ disaṁ*.

324. Restive, with the must from temples streaming, Dhanapālako[1]
Captive, tastes no food, but longeth to the Nāga-grove to go.

325. Sluggish, gluttonous and sleepy, wallowing idly to and fro,
Like a huge and grain-fed hog, a fool again to birth must go.

326. Once this mind roamed as it listed, as it pleased a-wandering went.
As the holder of the *ankus* checks the furious elephant,
Now with wisdom I'll restrain it, guide it wholly to my bent.

327. Take delight in earnestness; watch your thoughts and never tire;
Lift ye from the Path of evil, like the tusker sunk in mire.

[1] A favourite beast of the king of Benares. The elephant, to the East, typifies wisdom, strength and endurance.

The Buddha is called *Mahā-nāga*, "mighty elephant"; The *nāga-grove* is *Nibbāna*. Those who wander in the jungle are those still bound by the fetters of rebirth.

328. Hast thou found a fellow-traveller, upright, firm, intelligent ?[1]
Leaving troubles all behind thee, gladly walk with him intent.

329. Hast thou found no fellow-traveller, upright, firm, intelligent ?
As a king deserts his borders, by the enemy pursued,
Like the tusker in the forest, go thy way in solitude.

330. Better is the lonely life ; with fools there is no company ;
Live alone and do no evil, live alone with scanty needs,
Lonely, as the mighty tusker in the forest lonely feeds.

331. Sweet are friends when need ariseth, sweet is joy whate'er it be ;
Sweet is merit at life's ending, sweet to be from sorrow free.

[1] Cf. v. 61.

332. Sweet it is to be a mother, sweet the lot of fatherhood,
Sweet the life of true recluses, sweet the life of Brāhmanhood.

333. Sweet is growing old in goodness, sweet is faith establishèd,
Sweet to gain the prize of wisdom, when desire for sin is dead.

CHAPTER XXIV

CRAVING

334. EVEN as a creeper groweth,
Creatures that are indolent
Find their craving ever grow ;
Like a monkey in the forest
Seeking fruit from bough to bough,
So they wander to and fro.[1]

335. He who yields to shameful craving
That thro' all the world doth go,
Like the gadding vine that spreadeth,
That man's sorrows ever grow.

336. He who quiets shameful craving,
Hard in this world to ally,
Like the dewdrop from the lotus,
All his sorrows fall away.

[1] In the round of rebirth.

337. Lo! to all of ye assembled
This the good advice I tell:
"Dig ye up the root of craving,
As men dig the scented grass.
Let not Death so oft assail ye,
Even as the rushing torrent
O'er the river reeds doth pass."

338. If the root be still uninjured,
Trees cut down will spring again;
If the root of craving liveth,
Still there is rebirth of pain.

339. When the six and thirty currents[1]
Bring one under pleasure's sway,
Thoughts, like waves, with passion surging,
Sweep him all confused away.

340. Everywhere those streams are flowing,
Now the creeper[2] sprouting stands.
Cut that creeper at the root,
Soon as seen, with wisdom's hands.

[1] The six sense-organs and the six objects of sense (twelve) are affected by three desires of each, generally taken as *Kāmataṇhā*, *Rūpataṇhā*, *Arūpataṇhā*, desire for existence in the worlds of desire, in the worlds of form, in the worlds of the formless (abstract), thus making thirty-six varieties.

[2] *The creeper*, as in v. 337, is craving.

341. Restless, wanton is men's craving;
They who wander to and fro
In the restless search for pleasure
Birth and death must undergo.

342. They who in the trap of craving,
Like a hare run to and fro,
By the fetters' bonds entangled,
Long must sorrow undergo.

343. Beings, in the trap of craving
Like a hare run to and fro;
Mendicants who long for freedom
Must that craving all forego.

344. Whoso, free from passion's tangle,
Junglewards to run is fain; [1]
Who, from lust emancipated,
To his lust runs back again;
Lo! the man infatuated
Plunges into bonds of pain.

345. Not by ties of wood or iron
Nor of rope (the wise men say)
Are men held in bondage strong;

[1] The jungle of passion.

But for jewels, wives and children,
They who passionately crave,
They are held in bondage long.

346. But the downward-dragging chain,
Slack, but hard to loose again—
This is bondage real (they say):
Who this chain of craving breaks,
Spurning lust, the world forsakes.

347. They who yield to their desires
Down the stream of craving swim;
As we see the spider run
In the net himself hath spun.
Wise men cut the net and go
Careless, leaving every woe.

348. Loose all behind, between, before; [1]
Cross thou to the other shore; [2]
With thy mind on all sides free
Birth and eld no more shalt see.

[1] Past, present and future ties.

[2] Cross the stream to *Nibbāna*.

349. He whose mind is racked with thinking,
Seeing bliss in passion's surge,
Makes his craving grow the longer,
Rivets all his bonds the stronger.

350. He whose mind has calmed its thinking,
And foul things observes with calm,[1]
Soon will Māra's bondage leave,
Every fetter soon will cleave.

351. He who hath attained the goal,
Fearless, free from lust and sin,
Who hath plucked out every thorn,[2]
Nevermore will be reborn.

352. Free from lust, to nothing clinging,
Who is skilful to interpret
All the wealth of sacred lore;
All the mass of letters knowing
(Whether after or before),[3]—
This indeed is his last body;
He's indeed of mighty wisdom;
"Mighty Being" he is called.

[1] One of the meditation exercises, to inspire loathing for the body and its corrupt nature.

[2] Cf. above v. 275.

[3] *Nirutti-pada-kovido*: skilled in the true meaning of the language (Pali) in which the Buddha taught.

353. Conqueror of all am I!
Knowing all, from all conditions
Of existence I am free!
Everything abandoning,
I am free from craving's fire.
As I have discovered all,
I myself, by mine own knowledge,
Whom should I my teacher call?[1]

354. To give the Norm all gifts transcends;
To taste the Norm is sweetest far;
No joy can with its joy compare;
By slaying craving sorrow ends.

355. Wealth harms the fool, not him who runs
To win the goal intent;
By lust of wealth the fool harms self
With harm for others meant.

356. Weeds are the blemish of the fields;
Mankind by lust are spoiled;
Then great the fruit of gifts to those
By lust who are not soiled.

[1] This was the reply of the Buddha to one Upaka who, struck by the Master's radiance after attaining *Nibbāna* inquired who was his teacher and what was the cause of his joy. Cf. *Majjhima N.* i. 171.

357. Weeds are the blemish of the fields;
Mankind are spoiled by hate;
To those by hatred undefiled
The fruit of gifts is great.

358. Weeds are the blemish of the fields;
Deluded are mankind!
Then great the fruit of gifts to those
Whom folly doth not blind.

359. Weeds are the blemish of the fields;
Longing pollutes mankind;
Then great the fruit of gifts to those
Who longing leave behind.[1]

[1] *Bhoga, rāga, dosa, moha, icchā*, riches, lust, hate, delusion, longing, are five of the hindrances to the saintly life.

CHAPTER XXV

THE MENDICANT

360-1. GOOD is restraint of eye and ear, of nose and
tongue,
Of body, speech and mind; restraint is good
In every way; the mendicant restrained
From every ill is free.

362. In hand and foot and speech whoso is self-
restrained, who is with inward joy
composed,
Whoso to ponder inwardly delights,
Who liveth lonely and is well-content,—
Him men call mendicant.

363. Whoso controls his lips, and runes of wisdom
speaks;
Is not puffed up, who can elucidate
The meaning and the essence of the Norm,
Pleasant is he to hear.

364. Who dwelleth in the Norm and in the Norm delights,
Who searcheth out and well remembers it,—
From the Good Norm that steadfast mendicant
Can never fall away.

365. Let him not pride himself o'ermuch in alms he gains,
Nor jealous go of alms to others given;
For whoso envies other mendicants
Wins not tranquillity.

366. However small his gains, if he not boast thereof,
So he live clean, not given to slothfulness
E'en devas envy him.[1]

367. Whoso hath neither part nor lot in Name and Form.[2]
(Who saith not "this is I" or "this is mine")
And grieveth not for what existeth not,—
A mendicant is called.

[1] Cf. vv. 229—30.

[2] *Nāma-rūpa*, a traditional Vedic term for "mind and body," the immortal and the perishable, borrowed by the Buddha to stand for the mental and bodily compound in the individual. Cf. *Buddhist Psychology*, Mrs. C. A. Rhys-Davids, pp. 23-5.

368. The mendicant who hath good-will to all the
world,
Who in the teaching of the Awakened One
hath faith,
Reaches the bliss where all conditions cease
Reaches the State of Peace.

369. O mendicants! bale out the water from
this boat![1]
Light will it sail when from this burden
freed.
Of passion and of hatred cut the root;
Then shalt thou reach The Peace.

370. Cut five: leave five: and five things further
cultivate.
That mendicant, who from the fetters five
Hath freed himself at last, by men is called
"A crosser of the Stream".[2]

[1] The body with its needs and passions (water in the boat) hampers the progress across the stream.

[2] (*a*) The first five fetters of *delusion of self*, *doubt*, *superstition of ceremonial observance*, *lust* and *ill-will*.

(*b*) The second five fetters of *desire for form*, *desire for the formless*, *pride*, *distraction* and *ignorance*.

(*c*) Develop the five good qualities of *faith*, *zeal*, *mindfulness*, *concentration*, *insight*.

(*d*) This refers to the second five fetters, by throwing off which one becomes an Arahant.

371. O mendicant! be meditative; let not sloth,
Let not thy passions toss thee to and fro;[1]
Lest, swallowing the ball, thou burning cry:[2]
"Ah! this is suffering!"

372. Who hath no insight cannot ecstasy attain;[3]
Who knows not ecstasy, no insight gains;
Whoso both ecstasy and insight hath,
Unto The Peace is nigh.

373. The mendicant, whose mind hath gained tranquillity;
When he hath entered on his empty cell,[4]
Hath joy transcending that of men, for he
The Norm discerneth well.

[1] "Toss," reading *kāmaguṇā bhamiṁsu* (for *kāmaguṇe bhamassu*) as Prof. Dines Andersen suggests (p. 192, Glossary to *Dhammapada* Pt. 2).

[2] Cf. v. 107. One of the tortures in the hells.

[3] "Ecstasy," *jhāna*. There are four stages of mystic meditation leading to rebirth in the higher worlds.

[4] "Empty cell," *suññāgāram*, may refer to the meditation in the "cave of the heart," when all thought vibrations are stilled. Cf. v. 37.

374. Soon as he grasps the rise and fall of elements,[1]
Such pleasure and delight thereby he wins
As falls to them that rightly know the state
Of the Ambrosial.

375. Now the wise mendicant herein should thus begin ;—
Let him guard senses ; next, with mind content,
By discipline restrained, sees noble friends
Who zealous live and pure,

376. Follow the ways of courtesy, live perfectly ;
Then in the fullness of his joy he shall
An end of suffering make.

377. O mendicants ! just as the snow-white *vassikā*,
The jasmine [putting forth fresh blooms today]
Sheds down the withered blooms of yesterday,
So shed ye lust and hate.

[1] "The rise and fall," growth and decay. Cf. v. 113.

378. Tranquil in body, speech and mind, O mendicants,
Whoso in every way is well-restrained,
Who all the world's delights hath thrown aside,—
He is "the tranquil" called.

379. Rouse thou the self by self, by self restrain the self;
Thus guarded by the self, and with thy mind
Intent and watchful, thus, O mendicant,
Thou shalt live happily.

380. Yea! Self is guard of self and refuge takes in self;
Just as a dealer trains a thorough-bred,
A noble steed [and breaks him to the rein],
So do thou self restrain.

381. That medicant, with utter joy and gladness filled,
Firm in the teaching of the Awakened One,
Reaches the bliss where all conditions cease,
Reaches the State of Peace.

382. Lo ye! a mendicant, though young he be, that strives
To grasp the teaching of the Awakened One,
Lights up the world, as from a cloud released
The moon lights up the night.[1]

[1] Cf. v. 173.

CHAPTER XXVI

THE BRĀHMAṆA

383. CUT off the stream, O Brāhmaṇa, right manfully;
Repel desires; when thou hast known the end
Of things conditioned, thou shalt be
A knower of the Uncreate.[1]

384. When by the twofold way (insight and calm),
By virtue of the knowledge he hath gained
The Brāhmaṇa hath crossed the stream;
Then every fetter falls away.

385. [Whoso the stream hath crossed and from both shores hath passed],
Free from all fears, unfettered; one to whom
This shore and that alike are naught,—
Him I deem a Brāhmaṇa.

[1] *Akata* [*ññu*], "unconditioned," *Nibbāna*. Cf. v. 97.

386. Who meditative sits free from passion's stain,
Who hath his task fulfilled and now is taintless,
Whoso hath won the highest good,—
Him I deem a Brāhmaṇa.

387. Bright shines the sun by day, the moon lights up the night;
In splendid armour shines the warrior;
In ecstasy the saint is bright;
The Buddha shineth night and day.

388. "One who is rid of evil," he is *Brāhmaṇa*;
Samaṇa is one who "tranquil" hath become;
"Gone forth from all impurity,"
"Forth-goer" he, *pabbajita*.[1]

389. Let not a Brāhmaṇa assail a Brāhmaṇa;
Nor let him with the assailant angry be.
Shame on the striker; greater shame
To him that, stricken, strikes again.

[1] *Bāhita*, "removed," the supposed etymology of *Brāhmaṇa*; as *samitatta*, "quieted" is here supposed to be that of *samaṇa*, ascetic monk. *Pabbajjito* is one who "goes forth," takes the robes, becomes ordained a Buddhist mendicant monk.

390. No little profit cometh to the Brāhmaṇa
Who hath his mind from pleasant things restrained;
Soon as the lust to harm is gone
All sorrowing is laid to rest.

391. Whoso offendeth not in thought and word and deed,
[In whom no evil from these three is seen];
Whoso is in these three controlled,—
Him I deem a Brāhmaṇa,

392. If there be one from whom thou canst obtain the Norm
By Him, the All-awakened One, declared,
Revere him, as a Brāhmaṇa
The sacrificial fire reveres.

393. Not matted hair, not caste, nor noble birth can make
The Brāhmaṇa. But he that knows the truth
And knows the Norm hath bliss indeed;
And him I deem a Brāhmaṇa.

394. What profiteth, O fool, thy matted hair, and
what
Availeth thee thy garment made of skins?
The outer part thou makest clean,
But all is ravening within.[1]

395. Whoso wears rags from dust-heaps picked,
whoso is lean,[2]
With veins o'erspread, who in the jungle
dwells
And meditates in loneliness,—
Him I deem a Brāhmaṇa.

396. One is not Brāhmaṇa because of race or birth;
"Proud speaker"[3] is such called, and riches
hath.
Possessing naught, free from desire
Is one I call a Brāhmaṇa.

[1] Cf. the words of the Christ to the Pharisees: "Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness."

[2] These were the marks of the early and stricter ascetics; even to-day the *bhikkhus* of Ceylon have their robes made of pieces of cloth sewn together, but these are not picked from the dust-heap.

[3] *Bhovādi*, one who uses the disrespectful word *bho*, "I say! man". These Brāhmins who did not accept the Buddha as Master would address Him in this way, and of course they were often wealthy men.

397. Whoso hath cut all fetters off and hath no fear
Of what may him befall; whoso from bonds
And all attachments is released
Is one I call a Brāhmaṇa.

398. Whoso hath cut the strap, the leathern thong, the ropes[1]
And all thereto pertaining, and the bar
Hath lifted,—him, awakened one,
Him I deem a Brāhmaṇa.

399. He who endures, tho' innocent of all offence,
Abuse and flogging and imprisonment
With patience strong, a host in strength,—
Him I deem a Brāhmaṇa.

400. Who hath no anger, who to his strict vows is true,
Upright in life, from soilure free, subdued,
Who weareth his last body here,—
Him I deem a Brāhmaṇa.

[1] *The strap* is said to be hate; *the thong*, desire; *the ropes*, orthodoxy with its attendant narrowness; *the bar*, ignorance that shuts the door of knowledge.

401. Who like a drop of water on a lotus-leaf,
Or seed of mustard on a needle's point,
Clings not to any sense-delight,—
Him I deem a Brāhmaṇa.

402. Who knoweth even in this world his sorrow's end,
Who hath laid down the burden of desire,
Emancipated from his bonds,—
Him I deem a Brāhmaṇa.

403. Whoso is deep in insight and intelligence,
Skilled to discern the right way and the wrong,
Whoso hath won the highest good,—
Him I deem a Brāhmaṇa.

404. Whoso with householders and wanderers alike
Small dealings hath, who lives the homeless life,
A mendicant of scanty needs,—
Him I deem a Brāhmaṇa.

405. Whoso withholds the rod of painful punishment

From living creatures, be they weak or strong,
Who neither strikes nor makes to strike,—
Him I deem a Brāhmaṇa.

406. Whoso 'mid those who strive together strikes no blow,
'Mid those who wield the rod dispassionate,
Among the greedy without greed,—
Him I deem a Brāhmaṇa.

407. From whom all lust and hate, hypocrisy and pride
Have fall'n away, as from a needle's point
A grain of mustard-seed falls off,—
Him I deem a Brāhmaṇa.

408. Gentle of speech and apt to teach his fellow-men,
Whose utterance is truth and naught but truth,
Whoso in speech offendeth not,—
Him I deem a Brāhmaṇa.

409. He that takes nothing in this world that is not given,
Whatever it may be, or great or small,
Or long or short or fair or foul,—
Him I deem a Brāhmaṇa.

410. In whom is seen no more the longing of desire
For this world or beyond, who hath no lust,
Who hath no fetters any more,—
Him I deem a Brāhmaṇa.

411. In whom is seen no clinging; who because he knows,
Asks not in doubt the How or Why, for he
Hath plunged into the deathless peace,—
Him I deem a Brāhmaṇa.

412. Whoso on earth hath passed the link of opposites,
Merit and evil, and is free from grief,
From passion and impurity,—
Him I deem a Brāhmaṇa.

413. Who, like the moon on high, is stainless, pure and calm,

Translucent and serene, who hath cut off
The rise of all delightful states,—
Him I deem a Brāhmaṇa.

414. Whoso hath trod the hard and muddy road of births,
Hath crossed delusion, gone beyond, and ponders
Faultless, no questioner of How or Why,
Whoso, not clinging, is released,—
Him I deem a Brāhmaṇa.

415. Who homeless wanders through this world a mendicant,
Abandoning desires, who hath destroyed
The rise of sensual delight,—
Him I deem a Brāhmaṇa.

416. Who homeless wanders through this world a mendicant,
By leaving craving who hath destroyed
The rise of craving and desire,—
Him I deem a Brāhmaṇa.

417. Whoso hath left behind all ties that bind
on earth,
And e'en the bond of heaven transcended
hath ;
Whoso from every tie is free,—
Him I deem a Brāhmaṇa.

418. Who liking and dislike hath left, who from the
heat
Is cooled, and hath no basis of rebirth,
That hero, conqueror of all,—
Him I deem a Brāhmaṇa.

419. Who knows the fall and rise of beings every-
where,
Who clings not to the world, who hath the
path
Well trod, who hath become awake,—
Him I deem a Brāhmaṇa.

420. Whose destiny[1] the gods themselves cannot
discern,
Nor fairies nor mankind ; that Arahant
Who hath destroyed the *āsavas*,—
Him I deem a Brāhmaṇa.

[1] *Gati ;* the "going" or passage or state of the next birth, if any.

421. To whom pertaineth naught of past or future things
Or of the present ; one who owneth naught
Who hath no wish for anything,—
Him I deem a Brāhmaṇa.

422. Dauntless,[1] pre-eminent, heroic mighty seer,
The conqueror, desireless one, made clean,[2]
Whose eyes have opened to the light,—[3]
Him I deem a Brāhmaṇa.

423. Who knows his former births, who sees both heaven and hell,[4]
Who now at last hath reached the end of births ;
Master of supernormal power, a sage,
Master of all accomplishments,—
'Tis him I call a Brāhmaṇa.

[1] Like a bull.

[2] *Nahātakaṁ*, an allusion to the ceremonial bathing of the Brahmin after finishing his course of studies.

[3] The meaning of *buddha*.

[4] One who knows earth, heaven and hell, and can range them at will, is called *ñāṇatilōki*, "knower of the three worlds". Such an one is born no more, as he has learned the lessons of these worlds.

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